291 distance from his home, he wears only a benda (loincloth), which does not even cover his buttocks, and a blanket.

He goes about with torso uncovered and likes to show that he is [229] well muscled. When the women are inside their huts, especially when they are engaged in the laborious task of removing the seeds from cotton with their gourça, they pull their skirts up to the hips, making themselves half-naked.

Young girls who have not yet reached puberty and are not yet excised often go about completely nude, unless they hide their sex behind the rags of an old skirt.

Personal Grooming

Ablutions and Care of the Body

515 Married persons and women are fastidious about body cleanliness and therefore have a regular morning routine. This involves washing the face, hands, arms, and legs. During the cool season (end of November to February 15), a little karite butter is added [271] to warm water to soften the skin. Since water is scarce, people take few baths. In villages where there is abundant water, however, the inhabitants bathe two or three times a week.

Unlike their elders, young people and children are careless about cleanliness and may go about all day long without washing [14] their faces. This gives rise, incidentally, to serious cases of conjunctivitis among the children.

Sanitation

312 Drinking water. Water for general use is obtained from 271 water holes created [230] by the inhabitants with dams in order to supplement the wells which often run dry during the dry season. The natives make no effort to purify the water which they often keep for days in containers where mosquito larvae flourish. Pond water is used for drinking. In some villages, however, where the water is actually muddy, the following measure are taken to clear it.

(a) The oil is extracted from crushed peanuts, and the residue is put into the muddy water. It takes about three-quarters of an

244 same as that of the tubercle, to which they adhere strongly. Their
137 color is also the same. The flesh of these turions is white, highly aqueous, and compact. It recalls that of the potato, or rather that of the sweet potato. The odor is slightly noxious.

"The diabéré are sown in June and July. It is sufficient to
247 place the turions in a hole dug into the ground to a depth of 10 or 15 centimeters. The harvesting is done in December. Around the end of October or beginning of November, the inhabitants of the Sandougou (Upper Gambia) are in the habit of cutting the leaves to a height of about 10 centimeters from the ground, in order to make the turions grow bigger.

252 "The diabéré is not a vegetable to be scorned even by the delicate palate of the Europeans. When boiled or fried in the pan, it makes a dish of pleasant taste. I recall eating it with pleasure in a mutton stew. The natives prefer it boiled, and in certain areas, for example the Diaka, Sandougou, and Tenda, they eat it in large quantities. In the latter region especially it is consumed intensively, and the natives of neighboring territories attribute the [164] skin disease and numerous goiters of the Tenda inhabitants to their over-indulgence in this food." (Pages 83 to 85.)

246 The Mossi also cultivate karyanga or karnyanga. "This gramineous plant," says the Cahier des rapports /Production Report) of the Ouagadougou circle, "grows wild along watercourses, but the natives also cultivate it around the edges of their millet fields. The stalk, hairy and rough, reaches a /478/ height of 0.80 meter when full grown. It expands into a sheaf near the tip. The leaves, about 3 centimeters wide, are shaped like very elongated spearheads. When still green, they are severed about 20 centimeters from the ground. Then they are left to dry in the sun and stored for consumption during the dry season. The karyanga serves as fodder for livestock and horses. This plant is quite widespread in the eastern and southeastern parts of Mossi territory (Béloussa and Tenkodogo)."

As we can see, karyanga is a grass that grows in the bush along watercourses and that is cut down and fed to horses. Some horse owners cut it down and replant it in their maize field. In the

586 principal theoretical cases which may arise concerning divorce. I borrow them from Vadier.

"Divorce occurs in the following cases.

1. By mutual consent. Spouses may separate if they do not get along. This is very unusual, however, and occurs only after the family heads of both spouses intervene amicably. The /247/ wife keeps whatever gifts her husband may have offered her if it was he who first requested a divorce. On the other hand, she leaves them behind if it was she who asked to leave.

2. Insults. Insults addressed to the husband by the wife, or vice versa, are not grounds for divorce. If the husband insults his wife's relatives, divorce does follow. The wife keeps the gifts.

3. Maltreatment. It is acknowledged that the husband may beat his wife in order to discipline her. If the injuries are serious, however, or if the husband continually beats his wife, she becomes free, but the gifts, sheep, goats, bracelets, etc., which she received from her husband remain in his possession.

4. Nonfulfillment of the conjugal duty. (1) On the husband's part. If the husband does not cohabit with his wife, she cannot say anything, but she is free to have lovers outside of her husband's soukala. If the latter complains, the wife leaves him.

●[164] If the husband is infected with a venereal disease, a period of three years is granted him for a cure. If he does not get well after this lapse of time, the wife becomes free.

Verification by the naba takes place, as in the preceding case, if the husband is impotent, and likewise the wife returns to her family. The wife retains the gifts in all three cases.

(2) On the wife's part. If the wife refuses to fulfill her conjugal duty, the husband can turn her out and keep the gifts which he gave to her.

If the wife has a venereal disease, the husband cannot take her back.

5. Infidelity. The husband's infidelity is not grounds for divorce. The infidelity of the wife, however, is sufficient reason to terminate the marriage. The gifts remain with the husband.

6. Lack of support. If the husband refuses to provide food and support for his wife, she may request a divorce, but she must leave to her husband the gifts she received from him.

[839] 7. Guilty relations of one of the spouses with animals or with a person accused of having had intercourse with a she-ass.